

# Judaism – Selections

## Introduction

Two sections – the Jewish religion as a set of practices and observations, and even holidays and journalism for studies or scriptural studies in fact.

And then Kabbalah – with a typology in it – now one can read the Jewish Kabbalah – type with short communities in small housing which means Shibbah – we are all “So careless, so better.”

Such stories, such faith, thank you Messiah – or for Islamic people in the Arab world – Allah, he helps.

## I. The Jewish Religion in a Short Description

The development of Messiah, a people and a land, which then is Israel, which develops into a sharing of the people and Rabbinical arguments which then participate in sharing.

This then becomes the Jewish religion in holidays and special practices called observation of Hebrew practices – “Shabbat” or Sabbath is then a process of in fact dining and talking about the world to come – a promised world – which then is called also Hebrew.

Now then the articulation of this observation, holidays, and practices even the studious logic of scripture becomes actually Talmudic – like a tablet which is a harmonica actually – which then orders a complex movement of music.

## II. Kabbalah – Types in Sirohi’s Novel – From things to God – Re-Iterated for Studies

In fact the structure of a set and structural complexity then is also with a transcendental or not – developing this –

- I. With a transcendental and complex movements of people or even joined to a few people or even about just the minimum as criminal and maximum as Zionist – the news for studies.
- II. Health and Ideas for Health – simple spiritual news followed in Sabbath – that there is to be observed in fact the Jewish times news as observation – spiritual Zionism is then in a current process of healing spiritually – we all participate in this news which is then – transcendental on the

economic conditions reflecting a maximum or a few or many.

III. Without transcendental – just a complexity of a structure – the Shibbateh which means a deconstructed mess of Israel's long modern history which is rubble in Greek senses – which develops also a process of Kabbalah as in fact organic Messianic pieces of developing totalisations – like the argument which is then proficient in-itself.

“I argue that we are in a difficult period at the moment because the conditions in Israel reflect a mass criminal attack on the Jewish few settling there – this can be called a problem of love and sharing as well – can we help people – that is the present – it will be spiritualized by such argumentation.”

“Non-help” – We are argue it is revolutionary at the moment – we do

not help in standard senses  
(conservative), but in radical senses  
(even each other) – call this images of  
us in history and our demand – free  
Israel.

God is now Hebrewising us – to in fact  
claim as Rabbi argues – it is all so  
spiritual – that we share our difficulties  
– for what – someone declares our  
duties, or simply – someone is lost in a  
desert and then there is cries to help  
that person, and we are in fact walking  
towards them. That Arrow – that  
Averroes helps us free ourselves and  
the Arab people – now I feel free – that  
is called perfect diamond method as a  
tip – the concrete points develop the  
concrete points – and spiritually we lift  
up.